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most opportunities to meet evil spirits. Generally they do not need a teacher, but may look for their herbs by themselves. There are also many people, however, who would like to learn sorcery from other nyic, just as there are also supposed to nyic who instruct others in their art.

Avoidance prescriptions and taboos for the shaman include some sexual and dietary abstinence, without, however, being very extensive or strict. Intercourse with his wife is forbidden for him when he feels his "signs." Moreover, he may not eat any ají if possible, in order not to make Thunder too angry. Also, he may eat only very little salt, since Thunder likewise /263/ eats no salt. For the séances, which always take place at night, he fasts the whole day, since a full stomach makes it difficult to feel the "signs." The other avoidance rules for the shaman are the same as for all other human beings. For example, one may not kill a snail, for if he should touch it, he would become lazy. In like manner, the black woodpecker (ánza) may not be killed, since otherwise, while working, one would split the machete in the same way as the tail of the woodpecker is shaped. Young men are forbidden to take a stolen hen away from a fox, for then another man would take his bride or wife away from him. Only old men may confidently eat such a hen, if they have first run around the house with a firebrand.

c) Shamanistic Aids

Among the shamanistic aids, the "signs" are the most important symptoms experienced, while the outward ceremonial gear is as meager as the whole Paez culture. The only ceremonial implement is the unadorned shaman's staff, the functional meaning of which, however, is far less important than the shamanistic "signs" (ítok). "They are like the pecking of a bird," the shaman Cerbeleón Niunda said of them, and Francisco Cuskue describes them as the irregular beating of his pulse. To be able to receive and to interpret them is the basis of being a shaman. Knowledge of the medicinal herbs, the handling of the shaman's staff, in

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776 being -- in the valley, too, near the village. He is a raging foe
● [784] of everything dirty. A hunter who has not washed himself and his ruana before hunting or whose wife is in the menstruation hut at the time will be punished by him. He has the figure of a human being, sometimes that of a man, but sometimes, too, that of a woman or a child. Gĕlyómp, as well as tũs and ec̆, can give a
776 person pest so that he will die. One can catch pest by himself
783 everywhere and on all occasions, no matter whether he is awake or
753 asleep. The pest of the three spirits mentioned is primarily caused by stings that not only enter the body, but also the soul. In the spot where they have entered the body they leave punctures that are red in color in the case of gĕlyómp, blue in the case of tũs, and black in the case of ec̆. The sicknesses caused by gĕlyómp manifest themselves by general pain caused by the penetration of one of his hairs. This happens in the following manner: Someone is walking along a path and suddenly feels a stinging pain in his arm or some other part of his body, like the prick of a pin. Although
[755] he cannot discover a puncture, the pain remains. The person therefore goes to the teyu, and he is able to remove the cause of the pain by rubbing his herbs over the affected spot until he re-
[761] moves from it a black hair ten to 15 centimeters long. This hair is from the gĕlyómp, and if the shaman had not removed it, the one
[75] afflicted by it would have had to die. To a certain extent one can protect himself from the hairs of the mountain spirit if, when returning home from a walk over the mountains or a night's march, he passes a firebrand over the feet and body, in order to burn off any hair of the gĕlyómp that might have penetrated.

776 Tũs, the "rainbow," lives on the banks of watercourses and
753 especially at springs. There are many tũs, and, to be sure, wherever there is water. There are tũs as large as a snake, colored red and yellow, and others only the size of a finger. People recognize sicknesses /273/ of the tũs by the fact that the afflicted one is covered all over with pimples and has to scratch himself constantly.
[821] If it rains when the sun is shining, tũs goes from the bank of the river, where he lives, into the sky and from there back again to earth in a semicircle. The rainbow is especially dangerous for children.

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105 601 The kinship nomenclature shows remnants of a "classificatory" system, into which the individual is fitted as part of a living structure and does not stand out in profile, detached within the family. Persons are differentiated in address according to certain circumstances of age and life, and, among others, siblings are differentiated in address, according to whether they are younger or older than the speaker.

105 53 [177] In art and mythology a considerable impoverishment has taken place. There is neither song nor any peculiar dance. The music of transverse flutes and drums, performed with great enthusiasm, is to be stressed. The cylindrical drum with skin stretched on two sides, which is used at the present time by the Paez, is in all parts of America a loan from the Negroes. In earlier times hanging, hollowed-out tree-trunks were used for the dance and for conveying information, such as /317/ are used today as troughs for making chicha. The rattles formerly present are no longer used today. The transverse flutes with six blowholes used by the Paez are post-Columbian; at any rate they are not found in this form either archeologically or recently among uninfluenced Indians. The only transverse flute form known from pre-Spanish and modern times are flutes that are stopped at both ends and provided with two blowholes (Izikowitz, pp. 298 ff.).

105 773 776 In the fund of tales no comprehensive picture of the world emerges. The chief figure in the myths is Thunder, who appears as the first shaman and as a war leader. He is not, however, an exalted, numinous figure, but rather to some extent has characteristics attributed to forest spirits in other parts of South America. [784] [224] There is also a special forest spirit (gĕlyŏmp) among the Paez. He has the figure of an old man with large, exposed sexual parts, and his stings inflicted as punishment for ritual uncleanness in connection with hunting cause the human being sickness and pain. He does not, however, appear mythologically. Fragments of larger myth-complexes are the story of the woman from whose body useful plants arise, the story about the ghostly human head that comes rolling along, stories about transformed animals and human beings, and stories about werejaguars.

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273 fermented for two days, mixed with anise, dill, cloves, cinna-
415 mon, anisillo, and bitopiskue. Sometimes verbena is also added. It rests on three stones which make up the hearth. Over the edges of this pot, and with the interstices filled with a paste of ashes to avoid any loss of steam, is put another pot of regular size: 30 centimeters high and 20 centimeters in diameter. Inside this one is put an ovoid wooden bowl, grooved, with a handle likewise grooved, which is connected to a reed tube that runs through the pot at mid-height, and through which the aguardiente runs into the containers (liters /litros/ and bottles). The base of this pot is pierced to permit the guarapo steam to go through. Above this pot is placed a copper pan about 15 centimeters high and 30 centimeters in diameter; the junctures are covered with a paste of ashes. On this pan there falls a continuous jet of cold water brought from the outside through a bamboo channel; the surplus comes out through a /197/ /illustration appears here/ reed tube set in an opening near the rim. When this fall of water is not feasible, the women undertake to change constantly the warm water for cold.

Stills of this kind distill approximately 15 liters.

The amounts of the ingredients are as follows:

Guarapo, two-thirds of the container.

Anise, three eggs /a measure; see footnote 1, p. 9/ (from Silvia or Neiva).

Dill, approximately 1 pound.

Anisillo (an aromatic herb), one egg.

Bitopiskue (a pungent herb), approximately half a pound.

Cloves, ten centavos (one ounce).

/198/ Cinnamon, ten centavos (one ounce).

273 The distillation has nothing mysterious about it, although
784 it does have its precautions. Anyone can be present, but no one can say "venda" /bandage/, because the distillation would not produce anything. If someone goes out, he must do so in silence, but preferably he should not go out, because he will

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273 take with him the "heart" of the aguardiente, thus reducing the
784 quantity and detracting from its quality, for it will be "cold

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273 and tasteless."
[784]

The distillation is done on any day and at any hour; the tax collectors do not go this far; control of this kind has never been permitted, and anyone who dared to do it would risk his [186] life. Children drink this liquor from the age of three. Abstainers are inconceivable; "only Protestants do not drink," they conclude.